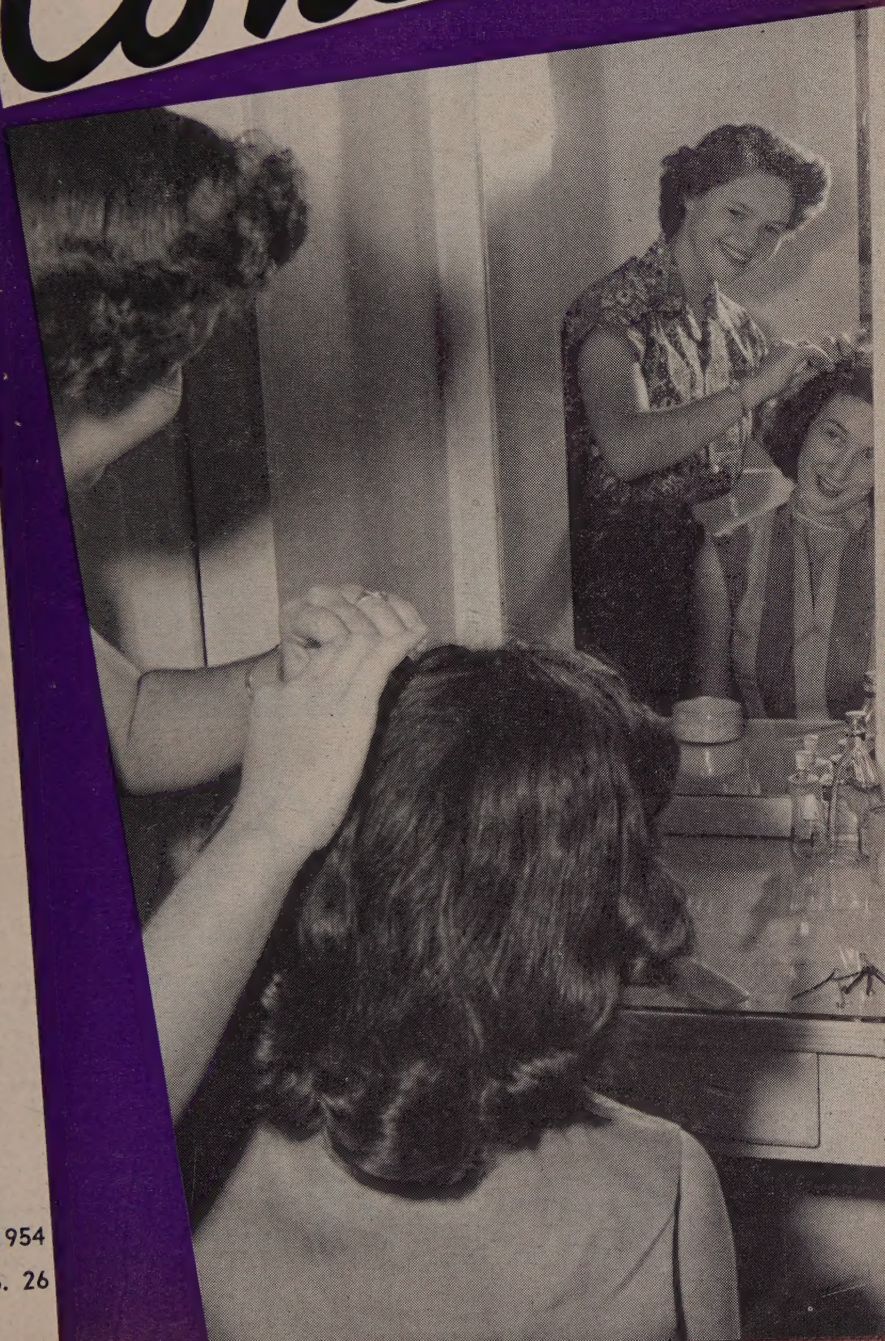
Concern



ug. 1954
No. 26

Cover Photo

Betsy Goodwin was beauty operator for a day, and other seniors from the MYF at First church, Hot Springs, Ark., washed autos, cleaned yards and did many other jobs during the MYF's big work day. The smiling subject for Betsy's work is Hettie Lue Wilson of the church staff. For another picture and more details, see page 14.

Forum

HONORS FOR THEM

Sirs:

This is an urgent request for you to ask CONCERN's readers about their friends and acquaintances who did military service in Korea. Many of these men and women did more than brave enemy fire on the field of battle; they labored to alleviate the suffering of a people whose homes had been ravished by war.

Because much of this relief work was carried on through the Korean Methodist Church, Bishop Hyungki J. Lew of Seoul, Korea, is anxious to send these Methodist Christians at this time a small token of appreciation. But he needs help.

Would your readers please send the names and addresses of Methodist servicemen—chaplains and officers, enlisted men and women—to Dr. E. Harold Mohn, director of the Commission on Promotion and Cultivation, 740 Rush St., Chicago 11? Honors will be conferred in local churches in connection with the Bishops' Appeal for Korea.

O. L. Simpson,
Commission on Promotion and Cultivation, The Methodist Church

A 100% REPORT

Sirs:

I should like to order for our MYF a bundle of ten copies of CONCERN for this year. I understand that bundles of ten are sold for the special rate of 75¢ per copy, and so I am enclosing a check for $7.50.

By the way, this makes our church MYF (Jellico, Tenn.) 100% CONCERNed!

Hubert Dodge, Tenn.

2 New Books of real helpfulness

In "HOW TO LIVE ALL YOUR LIFE", Dr. David A. MacLennan writes for those who are not living to the full, or who are carrying heavy burdens. *15 cents each, ten for $1.00, postpaid. 100 or more, 7 cents each.* Dr. Nels S. F. Ferre, in "MEETING GOD THROUGH THE BIBLE", points out how to meet God as we read His word. *15 cents each, eight for $1.00, postpaid. 100 or more, 10 cents each. Order from*

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Concern

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Report on Korea: desolation and glory

Two contrasting words, "desolation" and "glory" are used by Bishop Frederick B. Newell in describing the Republic of Korea.

The New York Area Methodist bishop is just home from a 50-day round-the-world-by-air trip. As chairman of the Methodist Committee for Overseas Relief, Bishop Newell closely observed housing, food supplies and medical needs in Korea, looking toward large scale help that Methodism wants to give the little country.

"The Korean people are lovely, simple, happy folk who look forward and not backward," Bishop Newell told reporters, "but their country is just one scene of heartbreaking and appalling human need after another. I saw hordes of Koreans living without sanitation in houses made of old crates, cardboard and even flattened beer cans."

The bishop described Pusan as "dirt and dust and mud and hovels and foul odors." "One night I sat in Seoul and watched flames against the sky completely destroy the housing for 6,000 people. Nevertheless, in the midst of all their adversity, her people look up and sing and pray," he observed.

A ten-day conference of Korean church leaders with Bishop Newell and other U. S. Methodist church executives planned a program of rehabilitation and extension of work to meet the terrific need. President Syngman Rhee of Korea, himself a Methodist, has frequently expressed gratitude for aid given Korea by Methodist and other churches through Church World Service, Bishop Newell said.

Servicemen Help

The bishop said he was "thrilled" with the big-hearted services being rendered in Korea by U. S. servicemen under the guidance of chaplains and other officers. "Our boys have done untold relief work, established and carried on orphanages and widows' centers and even rebuilt devastated churches," he reported.

Methodists in America are uniting November 14 to raise a special relief fund for Korea, guided by the Council of Bishops of the church.

NEWS

UCYM meetings begin next week

The capital of the nation's Christian youth movement in late August and early September will be Conference Point Camp, Williams Bay, Wisc. Sessions of the General Council of the United Christian Youth Movement, beginning August 28, will be followed by a national UCYM training conference September 2-4.

September 2-8 world youth leaders will converge on the camp for important meetings of the Youth Department committees of the World Council of Churches and the World Council of Christian Education. Last full meetings of these committees were in Travacore, India, in 1952.

Roderick French of LaGrande, Ore., national chairman of the United Christian Youth Movement, says the General Council meeting will take "a good look at our present program and interest and then set our sights for 1955 and 1956. With interdenominational state youth councils in existence in 37 states—eight of them organized this past year—French reports that most of these states and most Protestant denominations will be represented in the meetings.

The training conference is planned to help state council leaders see their opportunities and responsibilities in Christian youth work. The General Council agenda includes reports on world youth projects undertaken by UCYM, policy decisions for 1954-55, action on study projects concerning internal security, McCarthyism, and universal military training, as well as themes, programs and conferences for 1956.

UCYM delegates will attend the August 28 morning sessions of the World Council of Churches Assembly in Evanston, will be hosts to the World Council youth consultants in an excursion on Lake Michigan in the afternoon, and will begin their General Council sessions on Lake Geneva that evening.

Churches minister to migrant families

Methodist teachers, preachers and college students are among the 300 members of the ministry to migrants of the National Council of Churches' Division of Home Missions. To the hordes of migrant families now in the fields of the nation's farms, this staff —many of them volunteers — brings school, church, child-care, community health and welfare services.

A typical interdenominational service to migrants was described recently in the New York *Herald Tribune* by religion editor Ann Elizabeth Price. The reporter visited Austin Armistead, Methodist pastor at Center Moriches, L. I., chairman of the migrant committee of the Suffolk County Council of Churches.

In that county are 6,000 to 10,000 migrants each year, working in potato fields and fish factories. Here as in other migrant camps across the nation, the National Council program brings literacy classes as well as church services. The simplified Laubach literacy methods which have been used to teach million to read abroad are here used to teach migrants—adults and children—who have had little or no schooling.

"The American migrant is a second class citizen," Methodist Armistead told the reporter. "He is deprived of educational privileges, of social security, of good health conditions and the franchise because of this migrancy. About the only group working for him directly right on the scene is the church."

The peak of migrant labor is early August with an estimated 2,000,000 migratory workers, including their families, harvesting the nation's potato, bean, pea, corn and fruit crops. For more than 30 years, church groups have cooperated in sponsoring the only national program for migrants.

Along with the normal religious ministry, a 1954 special emphasis is literacy. In the orientation courses for summer workers this year Dr. Frank Laubach, originator of the method most widely used for teaching illiterate people, explained his techniques.

"Illiterate migrants are eager to read and write so they can read the sign posts, they tell us. We also show them how to sign a contract, count money, use the post office and bank, how to make a telephone call and other simple but necessary things," program director Edith Lowry explains. "Many are Spanish-speaking and know no English. As they move northward from Texas, we have started a postcard system within the organization so that literacy classes and all our services can continue to be available to them wherever they are."

Another special effort this summer is to bring Scouting to the boys and girls whose residences change constantly. Boy and Girl Scout leaders came to the orientation sessions to meet migrant ministry leaders. Miss Lowry says, "It is a wonderful thing when our swiftly moving boys and girls, often with no permanent home or friends, can take part in the scout program wherever they light for a brief stay."

College grads learn three R's of missions

Fresh out of colleges and universities from all parts of America, 2[illegible] young people came to Nashville, Tenn. to participate in the Methodist Board of Missions' missionary training program at Scarritt College, June 2[illegible] August 9.

Widely varied interests and abilities to learn were no barriers in their determination to become effective witnesses for Christ.

This experiment of The Methodist Church at producing special-term foreign missionaries of the "six-week wonder" type is now in its seventh year and is still under some sharp discussion. The group of three-year terms ers at the Scarritt training program are destined for both Africa and Korea.

Each day of the summer session had its full measure of devotions, study and recreation. From morning prayers to vespers the day was a marathon of Bible study, linguistics, anthropology, area orientation, music and crafts, and other programs provided by guest missionaries and speakers. Also the group attempted to plan recreation, including picnics and swimming parties, in order to make bearable the hot and humid classroom.

Under the deanship of Charles Shu-

ıker, Methodist missionary just re-
rned from Malacca, Malaya the ses-
›n maintained a close relationship
tween the "infant" missionaries and
culty. Professor Edward Blair and
. Wilbur Harr led the group in Bible
dy and in African orientation re-
ectively. One of the most thoroughly
estioned men on campus was the
nguage informant for the African
oup, Elisha Mutasa, whose home is
uthern Rhodesia. For those going
Korea Miss Marion Conrow and Miss
ıung Oak Yun aided in area studies
d in language. Other instructors in-
ıded Dr. Ina Corinne Brown in
thropology, Dr. Earl Stevick in
ıguistics, and Dr. Lindsey P. Pherigo
basic Christian beliefs.

They Practice, Too

Two of the most important projects
the training program were a week-
d evangelism mission and weekly
sitations to Negro churches in the
ashville area. The aim was to give
e students an opportunity to put
eir Christian faith into words that
ey might be able to share with other
ople more effectively. The problems
adjustment, integration, and work-
g with people of another race are of
ıportance and concern among the
s.

Evening programs at the training
nter provided a wide range of speak-
s and activities. "Congo night" was
esented by Mr. and Mrs. Lawrence
›binson and Pastor Pierre Shaumba
the Belgian Congo; similar even-
gs of slides and displays were pre-
nted by Miss Ruth Northcott and
r. Borje Persons for Portuguese East
frica. Dr. Nels Ferre of Vanderbilt
niversity was speaker for three even-
gs.

The next issue of CONCERN will have pictures of six other 3's and the new crop of U. S.-2's. A limited number of extra copies of these special editions are available on request.

Those assigned to Africa are listed with schools and hometowns as follows:

Angola: Doris Bennett, North Texas State College, Ft. Worth, Tex.; Burl Kreps, Nebraska Wesleyan and Iliff School of Theology, Riverton, Wyo.; Marcia Hinds, Amherst, Tex.

Congo: Marlene Harmon, Greensboro College, Gastonia, N. C.; William Harvey, Western Maryland College, Huntington, W. Va.; John Hughlett, Virginia Polytechnic Institute and Asbury Seminary, Cocoa, Fla.; Ruth Jones Southern Methodist University and Scarritt College, Cleburne, Tex.; Rosa Ulsh, Columbia College, Charleston, S. C.; Marvin Wolford, University of Illinois, Abingdon, Ill.

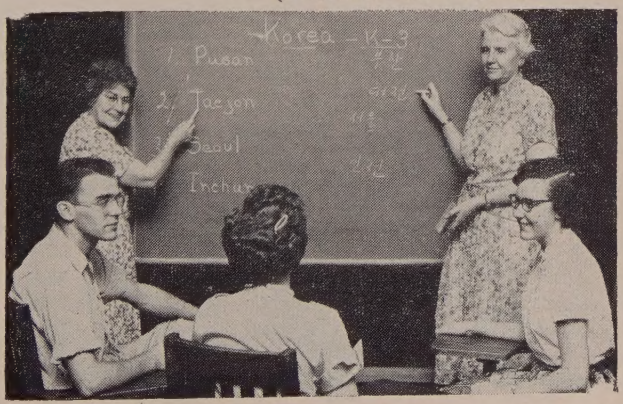
Southern Rhodesia: Roger Harmon, Trinity College, Rockford, Ill.; Riley Konerza, University of Minnesota, Silver Lake, Minn.; Deane Manbeck, University of Minnesota, Little Falls, Minn.; Mildred Sawyer, Columbia University, San Diego, Calif.

Portuguese East Africa: Charlotte Lewis, Stetson University, Orlando, Fla.; Mary Lou Sprague, Kansas Wesleyan, Gypsum, Kans.

Johannesburg: Carl Ream, Southern Methodist, Muskogee, Okla.

Liberia: Robert Griffin, Iowa State, Ames, Iowa; Edward Jager, Trinity College, Chicago, Ill.

(Continued on Page 6)



Three K-3's get nguage briefing from orea missionary Mar-n Conrow (left) and argaret Billingsley, DCS executive sec-tary for Korea, pan and the Philip-nes. The young mis-onaries are Esther offer, Marilyn Terry id George Ogle.

Bennett

Blake

Blom

Furbush

Griffin

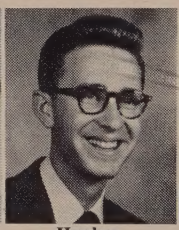
M. Harmon

R. Harmon

Harvey

Hinds

Hubbard


Hughes

Hughlett

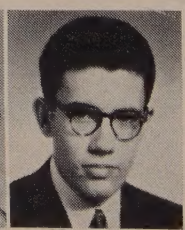
Jager

Jones

Konerza

Kreps

Lewis


Manbeck

(Continued from Page 5)

North Africa: Nancy Blake, Western College, Lakewood, Ohio; Mary Ellen Furbush, Syracuse University, Syracuse, N. Y.; Billy Hughes, Oklahoma City University and Garrett Biblical Institute, Cameron, Okla.; Clyde Smith, Troy State Teachers' College, Dozier, Ala.

Those assigned to Korea are Betty Blom, Taylor University, Detroit, Mich.; Dorothy Hubbard, Millsaps College, Jackson, Miss.; George Ogle, Maryville College and Duke Divinity School; Pitcairn, Pa.; Esther Stoffer, Mount Union College, Alliance, Ohio; Marilyn Terry, Birmingham Southern, Lane dale, Ala.; Emma Nell Waland, National College for Christian Workers, Kansas City, Mo.; Faith Whitaker, Oberlin University, San Jose, Calif.

Several regular-term missionaries trained with the A-3's and K-3's. They were Barbara Norris, Mary Bozeman, Mr. and Mrs. Hall Duncan, all going to Africa, and Marian Shaw, going to Korea.

The training period at Scarritt was an adventurous six weeks. Besides lectures, studies and buzz sessions were these important items: one A-3 spent an entire night out under the trees, not because he loved nature so well but because he lost his key; unfortunately, it rained. The ping-pong tournament suffered a setback by sore arms due to typhoid, tetanus and typhus shots. Most important of all, however, was the adventure in religious experience.

These weeks at Scarritt brought into all a real awareness of Christian fellowship and an awareness of our mission and purpose in making a Christian witness. We shared with one another our experiences, and prayed together that we may truly love mercy, that we may do justly, and that we may walk humbly with our God.

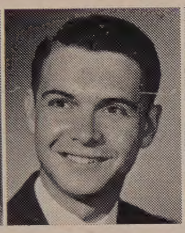
—BY ROGER HARMON, A-3

ellowship of Christian Service A-3's and K-3's for 1954

Ream

Sawyer

Shaw



Sprague

Ogle

Stoffer

Terry

Ulsh

Wayland

Whitaker

Wolford

During their six weeks at Scarritt College in Nashville, the new group of -3's and K-3's spent long hours in classes, in study and orientation sessions. their linguistics class, four A-3's listen to special informant Elisha Mutasa of outhern Rhodesia. Second from left is Professor Earl W. Stevick, who taught e class. The group is Burl Kreps, Stevick, Mutasa, Marvin Wolford, Marcia inds, and William Harvey.

What will the Assembly do?

The program of the Second Assembly of the World Council of Churches isn't going to leave the delegates much time to go swimming in Lake Michigan, however tempting its cool waters look on an August day. Every minute is packed full.

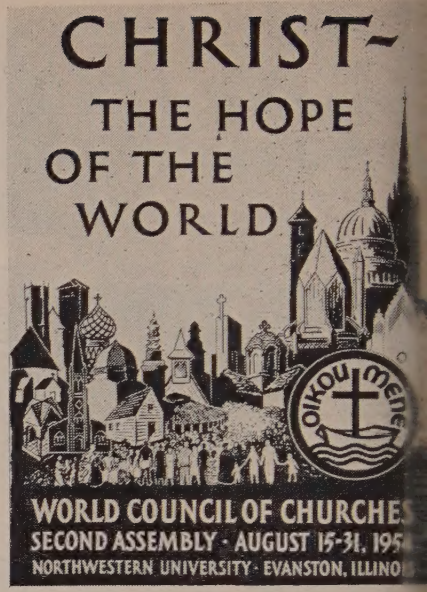
The first session will appropriately be one of worship, on Sunday morning, August 15. As they meet that morning, the delegates will know that Christian congregations around the world are joining with them in that act of worship — singing the same hymns, the same Scripture lesson, the same prayers, and listening to sermons on the Assembly theme or some related ecumenical topic.

That evening the great public worship service—the Festival of Faith—is expected to draw 100,000 persons to Soldier Field, Chicago.

Each day will open with Bible study, based on I Peter, which is sometimes called the "Epistle of Hope," and each evening session will be followed by short worship service according to the traditions of one of the families of churches represented in the Council.

On the other hand, there is much business to be transacted at the Assembly. Reports of the general secretary and of the central committee will be heard early in the schedule, and Dr. Leslie Cooke will report as chairman of the important committee on Structure and Functioning, which is expected to suggest a vigorous overhauling of the present alignment of Commissions and Departments. Among the most important business to be transacted will be the election of officers to serve till the next Assembly. Future relations of the W. C. C. to its sister ecumenical organization, the International Missionary Council, will also be discussed, seeking ways for these two great Councils to continue to "grow together."

At the beginning of the Assembly, three of the world's most distinguished theologians will speak on the main theme, "Christ the Hope of the World," presenting it from what will probably be three distinct theological points of view; the speakers are Bishop Leslie Newbigin of India, Prof. Edmund Schlink of Germany, and Prof. Robert Cal-



This poster is tacked on bulle boards of churches around the coun announcing the theme of the Sec Assembly of the World Council Churches, now in session (August 31) at Northwestern University, Eva ton, Ill.

houn of the U.S.A. Discussions pron to be spirited, to put it mildly.

During the second week, for part each day, the Assembly will break into sections for study of the s themes, meting again in plenary sion during the final days to disc each other's reports and to issue "Message to the Churches," which is important part of such an Assemb program. This message will have binding force on the member churc except as they voluntarily accept act upon its finding, but its spiri impact will be great, not only on member churches but on the anxio observing world.

For the most part, though not ways, the main speeches will come d ing the evening plenary sessions. C standing world authorities on the s jects (subthemes) being discussed the section meetings will be heard these plenary meetings, and at t same time commissions which ha been carrying on related work w make their reports.

—BY ELSIE THOMAS CULV

ow screwy n the Legion get?

The question above was shout- at the Illinois American Legion nvention early this month. The nois Department, meeting in icago, was railroading through resolution asking that support withdrawn from the Girl out movement. The resolution arged that there were "un- nerican influences in the Girl out handbook and its publica- ns."

"How screwy can we get?" lled Lawrence J. Fenlon, former ate commander, who has two ughters who are Girl Scout aders. Despite the sober counsel such as Fenlon, the Illinois gionnaires whopped through the solution by a voice vote.

Fenlon's words were echoed in resolution drawn up next day legionnaires in Savannah, Ga., nere the Girl Scout movement as started 43 years ago. It said e Illinois resolution was "both lly and screwy." Savannah gionnaires said they would ask e American Legion's national nvention to "erase the blot on e fair name of two million Girl couts put there by the Illinois epartment of the Legion."

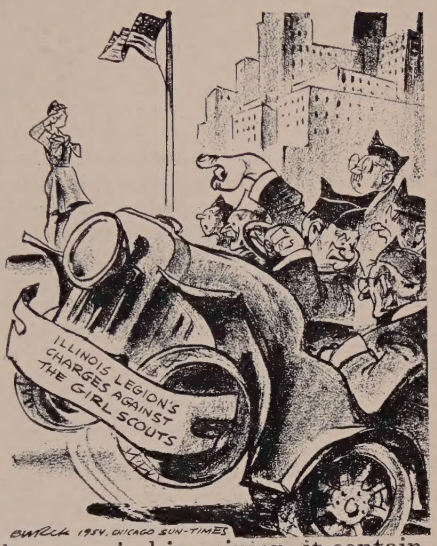
How did the Illinois Legion get self involved in such a silly usiness?

It allowed itself to be infiltrated nd used by men who have more al than common sense in their ttle against communism. They so have a phobia against the nited Nations. They have set emselves up as judges of their llow citizens and the censors of rinted matter.

The attack on the Girl Scout ganization seems to have had s origin in an article by Robert eFevre, a Florida TV crusader gainst the U.N. He denounced ne 1953 Girl Scouts' handbook

VIEWS

'Say—Look At That Little Subversive!'



because, in his opinion, it contained "propaganda" for the U.N. and did not sufficiently emphasize the U. S. Constitution and Bill of Rights."

Girl Scout officials say such criticisms are untrue, and a new printing of the handbook will clarify some points that have been misunderstood. The chairman of the Illinois Legion's antisubversive committee didn't talk with Girl Scout officials, or even read the handbook in question. He went overboard for the LeFevre story and wrote the resolution recommending the Legion withdraw its support of the Girl Scouts.

—from an editorial in the August 9 "Chicago Sun-Times"

Legionnaires over the country should follow the lead of the Savannah group and rise to the defense of the Girl Scouts. However, this story does illustrate how an over-zealous person or group without seeking facts and acting hastily, can foolishly destroy its own reputation and unjustly hurt the innocent.

'Do, Lord . . .'

If this is a spiritual, and if you sing it, start with that recurring haunting last line: " . . . look away beyond the blue." Sing it softly. Then be still a moment. 'Round our incompleteness, God's illimitable greatness. 'Round our minutiae, vastness. 'Round our preoccupation with the infinitesimal, Infinity.

Pray, not in the sense of compulsive effort to bend God's will, or in argumentative lining up of reasons why we should be granted our desires. Pray rather in the sense of inward stilling to *let* God . . . "Do." He sees more deeply, even into subconscious recesses. He knows what our spiritual growth requires. He is initiator. The brooding of His spirit moves us first to prayer. The two thoughts, "God is transcendent," and "God is immanent" come together in the astonishing thought: "God is *active* . . . now . . . even within my own life . . . to bring about such needed changes as would mean greater Christian maturity, resiliency, sensitivity, dependability, love, courage?" "What would I be willing to have God *do* for the world, using my life as His trowel, or type-writer, or crowbar, or trumpet, or scalpel?" "His will—*my wish?*" Still I sing, "Do, Lord . . ."

Concern Feature

Suppose that the depth-wish, my inmost prayer beneath all pretty-prayers -in-words, were granted, *what would it be?* I pray, "Do, Lord . . ."

"Pray," did I say? Then the singing even of a little spiritual is hypocrisy unless when I address God with my tune, I *pray* it. I can wind up my voice and sing without thinking as if the words were silly syllables (I can even do this in church worship with hymns and prayers). Or I can focus. *Mean* what I say, sing, pray. God knows the difference. And my life will show the difference.

This "Do, Lord . . ." I'm singi now. No longer can I blaspher through goofy made-up stanzas, r put jazzy beats between the lines w crude, irreverent diminutive of Deity! I must pray it. I must try get on-ball in all church worship, devotions in my groups — focus, a *mean* the prayers, hymns, thoug Else I won't be much farther along my spiritual development than cherub choir tot who told her mot about the duck s she'd learned — " d u c k-sology." I'll be like the va repetitions f e l l Jesus told about w said, "Lord, Lord

Miss Bowman

Suppose I deci to mean it: " Lord . . ." He'd pect of me, s firmer disciplines body, mind, spi will—that His cr tion-dream of what my life could might come closer to realization. "disciplines?" Sounds hard. Ma sometime, but not exactly now. " will, of course . . . but wait a litt "Tomorrow, when I'm in a better m perhaps." "Thy kingdom come — s *sometime* . . ."

An athlete goes in training, in de ite ways; his goal is a definite r or game, a definite date. Christ youth maybe are too indefinite." some in spiritual life retreats prayer fellowships are definiti their "Disciples' Disciplines"— writ out their purposes as to times for d quiet, money, time-tithing, serv action, then seeing if they can go yond. The world shouts, "Relax." a Fearless one whispers, "Firm u In Christopher Fry's "A Sleep Prisoners" is a line—"till we take t longest stride of soul men ever to Affairs are now soul size. The en

se is exploration into God, where no ion's foot has ever trodden yet."
Methodist youth have demonstrated hely that they can pay the price for engthening numbers. But we've just *um*. The costly climb of spiritual egrity and powerful world-witness is ahead. Yes, "Do, Lord" . . . mightily, within me and within the youth organization and church of which I am apart; and—here's my hand on it—"I'll do what You want me to do."

—BY CLARICE BOWMAN

n a wide circuit

To keep our children free

"No child is born delinquent, but he subject to a wide variety of inences and conditions which tend to ner lessen or increase his chances becoming delinquent."

So reports a sub-committee of the nate Committee on the Judiciary, apnted "to conduct a full and comte study of juvenile delinquency in United States." The report, to date long on analysis of the situation, but ther short on what look like remed— though later reports may help re.

Concern Feature

The "variety of influences and conditions," noted above, are not new: the influence of the immediate family — with lovg care or neglect; deteriorated or ghted neighborhoods where crime urishes; denial by society of "acptance and opportunity because of ce, religion, or nationality," which ay cause the child to hate and rebel ainst the community; the materialm of the age, and its modern adversing; "through TV, radio, movies, and mics, children are fed a heavy diet violence, and crime," and "the derworld is frequently glamorized . lawlessness and evil are overcome lly by brute force."

These influences, or combinations of em, the Committee believes, account r the 385,000 children "handled" by venile courts in 1952; the increasing mbers since—with a threat of 750,00 by 1960. There are, we are told, ree juvenile offenders brought to the ttention of police for every one actual brought before the courts. Meanhile an American Psychological Association leader says that for every juvenile caught in delinquent behavior, "there are hundreds of thousands who may have delinquent tendencies, or who fail in subtle and socially harmless but still dreadfully crippling ways to make a full and creative adjustment to life." And a National Probation Association director speaks of the "national disgrace" of the 100,000 children, seven to seventeen years of age, now behind bars.

There seems to be general agreement among leaders in many walks of life, consulted by the Committee, that police action and court action against juveniles are not the solution to delinquency problems. Rather they root back into the home (especially), the neighborhood, the school, the church, and the spirit and philosophies of our entire American society. Delinquency is the flower of the seeds and roots we plant. Dr. Leonard W. Mayo, of the National Council of Churches, summarized for the Committee: "Delinquency evolves out of at least two basic causes. One, what goes on inside a youngster (his emotional life, his conflicts, his difficulties, his internal problems); and the other major influence is what goes on around him, in his home, in his community." Nor is juvenile delinquency confined to the city, nor to the economically poor, nor to "slum areas": statistics show it equally prevalent in small communities,

Reid

among families "of means and standing," and in the better neighborhoods."

In its preliminary report on ways of combatting juvenile delinquency, the Committee places major stress on the work of character-building agencies—the schools, the churches, and the youth-serving organizations. It mentions especially the youth societies of all churches; and names the Boy Scouts, the Girl Scouts, the Campfire Girls, Boys' Clubs of America, Big Brothers, the Y.M.C.A., Y.W.C.A., Allied Youth, Hi-Y Clubs, and others as worthy of support by the public. "Prevention through projects" is a key approach of all these organizations.

It is here that your church and mine has its responsibility and its opportunity: to have the church's *men and women* lead and inspire young people through church groups—especially, for Methodists, the MYF; and to open its doors *and furnish leadership* to such agencies as the Boy Scouts, the Campfire Girls, craft groups, week-day classes, etc. Here is a topic for our church board of education meeting. *What can we do—locally?*

"We devote much attention, energy and resources to fight against communism at home and abroad," concludes the Senate Committee. "We are waging that fight to keep this nation (and its children) free. To what avail is that fight if the moral fibre of more and more of our children is being undermined?" —BY W. W. R

Thinking out the news

Let the talks drag on!

What should be the most important issue on the international stage has in a sense become the most "unimportant."

We refer to a headline in a recent issue of the New York *Times* weekly news review: "Disarming No Closer, But the Talk Goes on."

A. M. Rosenthal, in what appeared to be an ably reasoned interpretation, pointed out the following facts:

1. That eight years had gone by since the U. S. announced it would give up atomic weapons if proper safeguards were provided.

Nelson

2. That this country has become somewhat more cautious than its original statement would indicate.

3. That the Russian position "abolishing the bomb first" — has hardly varied one iota during the eight years.

4. That, actually, one could say things had gone backward rather than forward in the matter of an agreement of disarmament.

The reaction of diplomats, he went on to point out, is not too dissimilar from the reaction of the average person who blurts, "Well, what's the use? Why do they just go on talking?"

This reaction, of course, will awaken a second reaction—one in which the diplomats share: "But what else can they do?"

The whole world—made up of great masses of people with a wistful longing for "peace" would lose what little hope it has left were any nation to announce: "It's no use; we're through."

International politics being what it is, one readily understands why no nation is willing to take this step: and so, the talks—apparently hopeless to the minds both of the participants and the expert "onlookers" like Mr. Rosenthal—drag on.

Meantime, man continues to evolve greater and greater means of destruction. When will he begin to make real progress (fast progress in bettering human relations? When will he produce the spiritual counterpart of the atom bomb?

Concern Feature

One thing is certain: he needs time . . . and more time. And so this columnist joins the chorus: let the talks drag on! We'll need them to go on another eight years—if not another 80!

—BY CLAUD NELSON, JR

Friends of CONCERN

THIS PARTICULAR FELLOW TALKED TO IS PARTICULAR GAL AT METHODIST MP, CLEAR LAKE, IOWA. IT'S TYPICAL THE WAY CONCERN'S REPRESENTATES AND SPECIAL FRIENDS HAVE SOLD BSCRIPTIONS THIS SUMMER. THE LATT TO GET OUR THANKS ARE THESE:

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New law helps in resettling refugees

Under a new provision of the law concerning the resettlement of refugees in the United States, it is now possible for a church, agency group or non-citizens to assume the responsibility of sponsorship by getting an individual citizen to sign assurance forms on their behalf. Formerly the citizens signing the assurance bore the responsibility.

The new ruling does not change the requirement that all assurances be signed by an American citizen. It does make the signer an agent for a group or non-citizen, if he wishes to be one.

The U. S. government requires a pledge of a job and housing before a refugee can be admitted to the country under the Refugee Relief Act of 1953. The sponsor must also assure the government that the refugee will not become a public charge within a five year period after his immigration. The 1953 act will allow 214,000 refugees and escapees to come into the U. S.

Methodists have assumed the responsibility of sponsoring 5,000 of the total number. The Methodist Committee for Overseas Relief, the channel for processing applications, estimates that approximately 2,500 sponsors will be needed.

MCOR is hoping to resettle its share of 5,000 by the end of December, 1956. To help individuals and local groups plan and promote a resettlement program in their community, MCOR has posters and other printed tools. Persons interested in the program may write Miss Elizabeth M. Lee, 150 Fifth Ave., New York 11. A special packet for MYF groups is available free from the Youth Department, P. O. Box 871, Nashville 2.

MYFers work for special project

As part of their youth activities week, the senior MYF of First church, Hot Springs, Ark., set aside a group work day, hoping to raise $150 for the nationally-sponsored Philippine work camp.

In a cool 103 degrees, 17 youth spent the day washing cars, cleaning yards, mowing grass, and so on. (See cover.) Other youth who couldn't get off from their summer jobs gave from five to 20 per cent of their day's wages. The church's educational assistant, Hettie Lue Wilson remarked, "I've never seen young people work so hard!"

Senior MYF president Betsy Goodwin has announced that the group passed its goal and earned $200.

MYF takes clothes to flooded people

Monday, 26 July marked the day of the first unit of the Christian youth cavalcade organized by the MYFers of Ysleta Methodist Church, Texas. The Cavalcade carried gifts and material aid for the flood victims in Piedras Negras, Texas.

Two trucks carried furniture, clothing, food supplies and building materials. Materials were distributed through the Methodist church in Eagle Pass and the San Pablo church in Piedras Negras.

Two Ysleta youth supplied the trucks and drove them, escorted by the Texas highway patrol and three cars of workers. The second half of the cavalcade left August 2 with collections made through Asbury church in El Paso.

Southeast holds big convocation

Instead of the usual youth leadership workshop, annual conferences and the General Board of Education joined this year in sponsoring a Methodist Youth Convocation for the Southeastern Jurisdiction. Held July 21-26 at Lake Junaluska, N. C., the convocation drew 800 youth and adult leaders.

Keynote speaker was Bishop John Wesley Lord of Boston, and leader of the daily Bible study hour was The Mack Stokes of Candler School of Theology, Emory University.

Bible conversation groups and afternoon concern groups gave each delegate an opportunity to be part of a small fellowship. Evening programs carried the inspiration of mass meetings. Special highlight of the evenings was the outreach program, "Our Fellowship is World-Wide."

Next year the Southeast will hold a small workshop according to the plan of previous years.

Witness mission reports pile in

From all over the nation are coming reports on the Christian witness missions sponsored this summer by local

Washing cars is no fun, and it's mighty bad when thermometers register 103. Still Gene Matthews, Diana Dale and Nancy Anderson kept busy on the MYF's work day to aid the new Methodist work camp in the Philippines. (See story.)

rches, districts and conference
Fs. The missions are part of the
th Emphasis on evangelism.
ypical is the report from one of
summer's early missions sponsored
the Alabama Conference in Gads-
Street church, Pensacola, Fla.
ıer Woodall, mission director and
or of Frazier church in Montgom-
Ala., reported that the youth were
ing in one of America's truly criti-
areas. House-to-house studies and
eys were made in three communi-
Gulfbreeze, Lakewood and Pensa-
Heights. The youth were seeking
spects for new Methodist churches.
youth made 1,373 calls, interview-
2,917 persons; discovered 333
hodist families and 351 prospective
nbers.
hat is happening around your way?

MYF Roundup

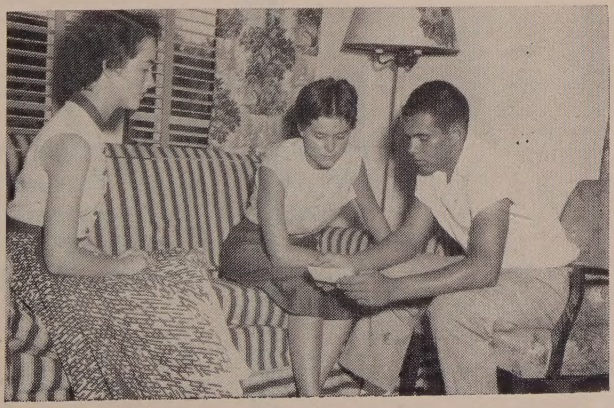
The official assembly of the Loui-
a Conference MYF, which met at
ıp Brewer, Alexandria last month,
sed this resolution: "We, the Loui-
a Methodist Youth Assembly will
an active part in the leadership
ard the abolishment of segregation
will cooperate fully with others
ng to follow Christ in this Christian
eavor." The resolution was signed
Stephen Andry, conference vice
sident and executive assembly of-
r, and by members of the con-
nce council. Copies were sent to
sident Eisenhower, members of
gress, Louisiana state officials and
nbers of the legislature, Methodist
ops in the nation and pastors in
isiana.

◆ Youth Activities Week at Asbury church in El Paso, Texas, last month brought 400 youth together to study Methodist beliefs, the organization and program of the MYF. The youth week was the church's first, but so successful that the MYF council plans to make it an annual affair.

◆ The Iowa City, Iowa, MYF recently entertained "The Bishop's Company," a professional religious "drama-in-the-church" troupe. The group traveled from Southern California to Evanston for the World Council of Churches Assembly and will play in churches across the country to New York City and back to California. MYFers arranged accommodations and hospitality for the group, promoted their performance in First Methodist Church of Christopher Fry's "The Boy With a Cart."

◆ Subdistrict, district and conference officers of the Southern California-Arizona Conference and Latin America Provisional Conference spent ten days June 22-July 2 in their area youth training conference. Camp project was starting a fund for a youth camp in Argentina, and some subdistricts are continuing the project through this year.

◆ Intermediate MYFers who came to camp at New England's conference center Rolling Ridge, divided into five quest groups. One group on world friendship named a special camp project: coin containers on each camp dining table with a goal of $48 for local, national and international work. Specifically, to send a boy to camp next year, to help American Indians and war-torn Korea. Friendly competition among tables brought in $79.



**t one of the sum-
's early Christian
ness missions, held
Pensacola, Fla.,
th called on youth
adults. Here are
e Thornton, Green-
, Ala., Mary Lou
ps of Pensacola and
e Sutherland, Pan-
City, Fla.**

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You will need more copies of POWER for use this fall. Send POWER to friends, students leaving home, prospective members of your MYF or MSM group. Be sure to order in plenty of time. The October-November-December issue is just off the press. Send 10c for each copy you want to POWER, Box 871, Nashville 2, Tennessee.